THE
Solace for the Souldier
and Saylour:

Contayning a Diſcourſe and *Apologie out of the heauenly word of God,* how we are to allow, and what we are to eſteeme of the valiant attempts of thoſe Noblemen and Gentlemen of England, which incurre ſo many daungers on the ſeas, to cut off or abridge the proude and haughtie power of *Spayne.*

By *Simon Harward.*

Cygnet. 891.

AT LONDON,
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1592.

BIBLIOTHECA REGIA MONACENSIS

Ad Reuerendiſsimum in Chriſto patrem D. Johannem Cantuarienſem Archiepiſcopum, totius Angliæ primatem, & metropolitanum, Sereniſſimæ Reginæ a ſecretis conſiliis, & Honoratiſs. virum D. Georgium Comitem Cumbriæ, Dominum Weſtmerlandiæ, &c. Nobiliſſimi garteriorum ordinis equitem auratum, Dominos ſuos colendiſſimos.

CVr ita graſſentur? cur tanta diutius Anglis
papicolæ cur tot dira pericla ferant?
Hiſpanæ cur ſic inuicta claſſe phalanges
conentur Chriſti tradere membra neci?
Cur pede fœdifrago terram premat hoſtis Hybernam
perfidus? Vſque & adhuc cur noua bella paret?
Cur mercatores, cur ſic Inquiſitor illos
indignis tractet turba cruenta modis,
Quos pia, pacis amans noſtra Illuſtriſſima princeps
miſit ſæpe, ſui fœderis ipſa memor?
Cur Gallos reddat rabies Hiſpana rebelles?
cur vicinorum depopuletur agros?
Cur malè non pereant quos & Regina Britannûm
inſidiatores ſenſerit eſſe truces?

Cur Christi spoliet Babylonica bellua cætum?
cur vinum stupri porrigat vsque sui?
Cur fulcrum papæ viuat? Cur proruat vltra
in pecudes Christi sanguinolenta cohors?
Per[illegible] bonis ergo auspicijs ô Nobilis heros,
perge inuicte Comes perge bonis auibus.
Sic charo sine fine suo gaudebit alumno
antistes primâs Nobilis Angligenûm,
Qui comitem teneris hunc enutriuit in annis,
ô faustum talis cui moderator erat.
Vos (precor) omnipotens pariter conseruet vtrosque
perpetuusque simul pectora iungat amor:
Hîc multos annos alter lætetur vt altro,
Reginæ summè fidus vterque suæ,
Et post longæuæ quàm plurima gaudia vitæ
stelliferum tandem scandat vterque polum.

Amplitudini vestræ
deuotissimus,

Simon Harwardus.

The preface to the Christian Reader.

THERE are three causes (good Christian Reader) which haue prouoked & drawne mee to the publishing of this rude & slender pamphlet. The first, for that I haue been thereunto requested, by certaine godly and valiant Captaines and Ship-masters, with whom being on the spanish seas, vnder the conduct of the most noble Earle of *Cumberland*, that they might with better confidence call vpon God, I laboured sundrie times, as well by priuate conference, as also in my publick Sermons so often and so farre forth as my text would giue mee occasion. The second, for that sithence my returne home I haue heard sometimes of the obloquies and reproch-

ful ſpeeches of many, which haue not ſtickt to affirme, that theſe my voyages vpon the ſeas haue beene ſome blot and diſcredite to the doctrine which is or ſhall by me bee deliuered vpon the land. And thirdly, for that England hath (I doubt) many ſeditious malcontents, which being wearie of their own welfare, doe repine againſt thoſe meanes whereby our proſperitie is preſerued, as may plainely appeare, as well by their vnnatural refuſing to help their countrie, who had rather waſte great ſummes in vngodlie ſuites of lawe, then to yeelde one mite towards the maintenance of the ſouldier and the publike affaires of the common wealth; as alſo by their vnthankefull murmurings & vnkinde grudgings, which cannot affoord a good word to them that willingly vndergoe ſo many deadly dangers abroad, to procure thē peace and quietneſſe at home: for the ſatiſfying of all which parties, I haue here taken in hand, by the infallible word of the eternall God, to diſcuſſe and examine that argument now ſo much in queſtion, which howſoeuer at

the firſt it will ſeeme ſtrange, and as it were a paradox in diuinitie, yet being read with indifferent iudgement, I hope it ſhall in ſome part reſolue and remoue the ſcruples and doubts in the hearts of the weake, if not ſtop the mouthes of the wilfull and obſtinate. And thus leaſt perhappes, perceauing too large a preface to ſo compendious a treatiſe, as the Cynick Philoſopher ſawe a wide and ſtately paire of gates to a poore and beggerlie Citie, thou ſhouldſt begin to crie with him, *viri Myndij claudite portas*, I briefely end, referring thee to that which followeth, which as I haue penned for thy benefit, to encourage & cheere vp thoſe which muſt bee ready alwaies to endanger themſelues for thee and thine, ſo I wiſh thee to reade it with as friendly and welwilling affection. *Idib. Oct. Anno. 1592.*

Thine in the Lord

Simon Harward.

The Solace for the Souldier and Saylour:

AS nothing is more comfortable to any man in whatsoeuer affayres hee bestowe his trauaile, then to haue the testimonie of a good conscience in the things that he taketh in hand: for this will be vnto him, as witnesseth *Salomon*, as good as a continuall feast, and make him bold and confident in all his exploits: so there cannot be a greater griefe and torment to the minde, then in conscience to condemne that which by our attempts & deedes we make profession to allow: For if our heart condemne vs, God is aboue the heart. Therefore for the solace and comfort of those valiant Souldiers, which doe often incurre so many dangers on the blustering seas, whose attempts I am bound euer to fauour and honour, as being eftsoones an eye-witnesse of their noble and couragious prowesse, I haue thought good here to set downe out of the heauenly word of God, the fountaine of all true solace, in this briefe discourse and Apologie, the causes wherefore, the limits how farre, and the manner in

Prou. 15.15. *Prou.* 28.1. *Rom.* 14.22. 1. *Ioh.* 3.20.

what sort their endeuours are to be allowed, and also what affections they ought to carie, and what comfort and confidence they may haue in the lawfull practise of Militarie profession. First therefore generally of the lawfulnes of warre and force of armes agaynst the professed enemies of Gods truth, and then more particularly of the voyages now commonly vsed on the seas, agaynst that grand vassall of the Pope the King of *Spayne*, together with the answere to those obiections, which either the fanaticall Anabaptists, or the seditious Papists, English men by name, but Spanyards in heart, doe vsually make against those valiant and noble enterprises, so behouefull and so beneficiall for the sauegard and maintenance of this our Church and Christian common wealth. The lawfulnesse of Militarie profession is both in the old and new testament sundrie waies confirmed vnto vs. *Abraham* the father of the faithfull, a man trulie mortified, & whose workes our Sauiour Christ doth propound as an example to be imitated of all the children of God, to rescew his kinsman *Lot*, gaue the onset vpon his enemies with three hundred & eighteene valiant youths, and recouered *Lot* with all his substance. And when he had gotten many rich prises and spoyles of his aduersaries, *Melchizedeck* the most liuely type and figure of Christ, not onely allowed his exployt, giuing to him and his men bread and wine to comfort him, but also he receiued tythes of the sayd spoyles, as the Priest of the most high God, which is both a comfort to all those Ministers that serue in time of warre, that the first tythes that euer were spoken of in the Scripture,

Lawfulnesse of Militarie profession.

Iob.3.39.

Gen.14.18.

ture, were payd of prizes taken in warre: and also it is to all other souldiers a very manifest approbation of their profession, for that God accepteth the tenths of the spoyles obtained by them. For that most iust God which vtterly abhorreth those that offer the price of an harlot, & doth expressely forbid the price of blood to bee cast into *Corban*, that Lord would in no wise haue receiued the tenths of souldiers spoyles, vnles he had also allowed their profession to be sacred and holy. The warres which are lawfully taken in hand against the open enemies of the Church of God, are indeed, as they are called, not the warres of men, but the warres of the Lord himselfe. When the Israelites fought against the mightie hoast of *Sisara*, there was a citie *Meroz* which would not take part with the people of God: but *Deborah* inspired with the spirit of God, doth curse them for that (as the Propheteſse sayd) they did not take the Lords part. *Iehosaphat* was encouraged not to feare the multitude of his aduersaries, for that the warres were not his, but the warres of God himselfe; for so sayd the Prophet, Feare not, it is not your warres but the warres of God. What heart and conscience *Dauid* caried in his warres, doth euidently appeare by that his humble thanksgiuing, Blessed be the Lord my strength which teacheth my hands to warre, and my fingers to fight. At the reedifying of *Hierusalem*, when *Sanballat* and the Arabians with others, had made a cursed league agaynst it, *Nehemiah* exhorted the Iewes to fight for themselues, and for their brethren, for their wiues, and for their children, and then sayd he, our God will fight for vs. The Lord

Deut. 23. 18.

Matth. 27. 6.

Iudg. 5. 23.

2 *Chro.* 20. 15.

Psal. 144. 1.

Nehem. 4. 14. & *vers.* 20.

by his own mouth doth very apparantly allow warre, when he maketh lawes and ſtatutes for the right vſe thereof. As that when the people goe to warre, they ſhould take the Prieſt with them, to vſe exhortations for the ſtrengthening of their faith, that they may be fully perſwaded that the Lord goeth with them to fight for them againſt their enemies. And further, he commandeth that before they ſet vpon their enemies with ſword and fire, they ſhould firſt offer peace: For although warre be a lawfull remedie againſt the profeſſed enemies of the Church of God, yet is it the laſt remedie, and then onely to be vſed when no other meanes can preuaile. It may well be compared to the ſawing off and ſearing of the feſtered and rotten lims of a mans bodie, which remedies ate then onely to be put in vre, when the caſe is ſo vtterly deſperate that there is no hope of doing good by any other meanes. And for this cauſe ſayth the Lord, let them firſt offer peace, and yet therewithall allowing againſt the rebellious and obſtinate, to deſtroy them with the edge of the ſword. When the ſouldiers came to *Iohn* the *Baptiſt*, demaunding what they ſhould doe, he ſhewed them how they ſhould liue iuſtly and louingly among themſelues, but in no caſe did he bid them to forſake their profeſsion: nay rather in flat words he allowed their vocation, when he bad them bee content with their wages. Shall the forerunner of Chriſt allow to the ſouldier his ordinarie pay, as the Apoſtle *Paul* ſeemeth alſo to graunt, when he maketh the demannd, Who goeth to warfare at any time at his owne coſt? And doe they not alſo therewithall permit him in the

Deut.20.2.

Deut.20.10.

Warre the laſt remedie.

Luc.3.14.

1.Cor.9.7.

bodie of the Common wealth, to put in vre that function and office whereby he is lawfully maintained? A Christiã Common wealth doth very wel resemble the bodie of man: The head in gouernment next vnder Christ is the Prince and soueraigne Magistrate, the armes are the Knighthood and Chiualrie, the soule is the professing and true embracing of the Gospell of Christ, the legges are the Commons and husbandrie, whereby the whole bodie is sustained and vpholden: and euery of these haue their seuerall lawfull duties, according as the necessitie of the bodie shall require. The *Centurion* in *Capernaum*, and *Cornelius* in *Cæsarea* were souldiers and Captaines of seuerall bands, yet the one of them is commended to haue such faith as was not to be found in Israel: the other is renowmed for his prayer and almes & zeale to the truth of God, both of them are receiued into the bosome of the Church of Christ, neither of them is any way exhorted to renounce their former vocation, neither did the outward warfare hinder, but that inwardly they both continued the faithfull souldiers of Iesus Christ against sinne and wickednesse.

Luc.7.9. *Act.10.2.and 48.*

Yea say some, if that holines were now in our men of warre, they were the better to be liked & allowed: but where are such deuout men now to be found? what are they now but swearers and ruffians? what are they but theeues and robbers? so vngodly and so greedie of pray, that they spare neither friend nor foe, all is fish that commeth to the net, and whatsoeuer is gotten by them is not employed as it was by the *Centurion* and *Cornelius*, in building a Synagogue for the

Obiection against pietie in Souldiers.

maintenance of Gods ſeruice, & in relieuing the poore diſtreſſed members of the myſticall body of Chriſt, but in vpholding and frequenting moſt filthy brothell houſes and benches for *Bacchus* in euery corner.

Reſpons. I muſt needes confeſſe, that as in all other callings iniquitie doth more now abound then euer it did, be-

Reuel. 12. 12. cauſe the diuel doth now rage moſt, knowing that he hath but a ſhort time to raygne: ſo alſo of Souldiers many horrible abuſes are committed. And yet I doubt not, but that the Lord hath ſtill amongſt them many *Cornelies* and *Centurians* his trew and faythfull ſeruants. But howſoeuer among the moſt part iniquitie doth now preuayle, yet the abuſes of war ought in no wiſe to abrogate the holy and lawfull vſe thereof. What bleſsing can poſsibly be more abuſed then is now the peace of the Church and common wealth? Peace hath increaſed plēty, plēty hath wrought pride, pride hath hatcht diſdayne, and diſdaine hath brought forth ſuch ſtriſes and debates, ſuch ſuites of law, ſuch quarrellings and contentions as neuer were heard of in any age before vs. Shall we therefore conclude that peace is not to bee allowed, or that peace is not the good bleſsing of God? God forbid: Let vs ſeeke rather to lament and amend our owne moſt wicked abuſe of this bountifull gift of God, and pray continually for grace, that we may hereafter vſe it more rightly to Gods glory and our comfort. So is it in Military diſcipline, what power and ſtrength we haue therein, is the holy handy worke of God, though of many it be ſhamefully abuſed, yet no abuſe ought to make vs to condemne the good and lawfull ordinance of God.

Abuſes of war ought not to abrogate the lawful vſe thereof.

Saint *Paul* when hee had ſhewed the Romanes that higher powers are ordayned of God, he declareth that one end of their ordinance is to take vengeance on the that doe ill, and not to beare the ſworde in vaine. The Anabaptiſts which vtterly deny al magiſtracy, affirme that the apoſtle ſpeaking of higher powers doth ſignifie ſuch heathē tyrants as were thē the Romane Emperours: for them to beare the ſword to torment and puniſh others they confeſſe is a thing well ſitting and beſeeming for them. But Chriſtians muſt be all one, for them to haue or be Magiſtrates (they ſay) it is in no wiſe tollerable. If theſe phantaſticall ſpirites would conſider more deeply the doctrine of the Apoſtle, they ſhould ſee that hee alloweth Magiſtracie eſpecially amongſt Chriſtians: for he requireth ſuch rulers as vnder whome we may leade a godly and peaceable life. Vnder heathen tyrants the Chriſtians may indeed liue godlily: but howe is it poſsible that they ſhould liue peaceably? The Apoſtle doth will vs to pray for ſuch Magiſtrates as vnder whome we may leade a quiet & a peaceable life, in all godlines and honeſtie: When the Apoſtle *Peter* ſayd to our Sauiour Chriſt, beholde here are two ſwordes, our Lord Ieſus anſwered that they were enough, allowing the hauing of them, but he reprooued ſuch ſtriking with them, as whereby Authority might ſeeme to be impugned. That monſtrous Pope *Iulius* the ſecond, who made as it were a paſtime of the blood of man, by whoſe cruell practiſes there periſhed with the dint of ſworde more then two hundred thouſand perſons, he made a ieſt and mockerie at the Apoſtles carying of ſwordes: for matching

Rom. 13.2.

Verſe. 4.

1. *Tim.* 2.2

Matth. 26.

An. Dom. 1512

ing once out of Rome with his Armie, and his ſword by his ſide like a valiant Champion, in a furious rage he caſt Saint *Peters* key into the riuer of *Tyber*, crying out, as a Spaniard doth report the hiſtorie: *Pues que la llaue de pedro ya no vale, valga la eſpada de pablo.* Seeing that Saint *Peters* key will doe no good, let the ſword of *Paul* take place. But the holy Father, Saint *Auguſtine*, doth reuerently and in the feare of God make better vſe of the Apoſtles hauing a ſword, to wit, that it is lawfull for Chriſtians to beare the ſword; but that then onely we are to vſe it when we are eyther commanded or permitted by the ſuperior power ſo to doe: for theſe two limits doth hee make of the right and wrongful vſe of the ſword: He vnlawfully taketh the ſword, *Qui nulla ſuperiore & legitima poteſtate vel iubente vel concedente in ſanguinem alicuius armatur*, which no ſuperiour and lawfull power eyther commanding or permitting is armed againſt another mans blood. Many there are in our time which goe not ſo farre as the Aanabaptiſts to denie and vtterly take away the ſword and Magiſtracie from Chriſtians: they will allow them to be vſed againſt malefactors at home, or agaynſt the heathen, Turkes and Infidels abroad, but in no caſe againſt the Spaniard, profeſsing as they ſay, the ſame GOD with vs, holding the ſame articles of Chriſtian fayth, members of the ſame Church, partakers of the ſame baptiſme, and liuing in the ſame hope of life euerlaſting. We ſee in the holy Scripture that when Iſrael was once ſeparated from *Iuda*, and reuolted to Idolatry, *Iuda* was inioyned no otherwiſe to accompt of them and no otherwiſe to deale with them,

Auguſt. lib. 22. contr Fauſtum Manichæum. cap. 70.

Warre againſt the Spaniard how to be allowed.

then

then with the professed enemies of Gods truth. *Iehosaphat* was reproued of the Prophet, for that he gaue any ayde to *Achas* king of Israel against *Ramoth Gilead*: and hee was likewise condemned afterward for that he ioyned friendship with *Ochosias* king of Israel to make ships to goe vnto *Tharsis*. *Amaziah* hired succour of Israel against the *Idumeans*, but hee was willed rather to lose the mony then to haue any thing to doe with them. *Ochosias* was condemned for helping *Ioram* the sonne of *Achab* against *Hazael* king of *Syria*. What was the cause that the people of Israel might not so much as bee holpen against the heathen men, and therefore indeed accompted worse then heathen? Were they not the posteritie of *Abraham* after the flesh? Did not they retaine, as well as *Iuda*, the name of the Church of God? Had not they the same law amongst them as *Iuda* had, and receiued the same seale of Circumcision with them? No doubt they pretended all these things: but in the meane time they committed Idolatrie, and therefore they were vtterly cut off from the Church of God. Boast they might of vaine titles, but they were in no wise to bee counted the people of God: nay rather so long as they continued Idolaters, they were to be reputed & taken as open and manifest traitors against the high Maiestie of the eternall God. The Lord condemneth for Idolatrie not onely the worshipping of any heathen God, or the resemblance therof, but also all such visible formes and pictures as are made, either in them or by them to worship the true God. When the people of Israel did worship the golden Calfe, they were not so sottish & senceless

2. *Chron.* 19.2.

2. *Chron.* 20.35. 36.

2. *Chron.* 25.6.

2. *Chron.* 22.5.

2. *Chron.* 21.13

Exod. 32.

senceleſſe as to thinke that the Calfe which they had made was truly God. That which they thought was this, that the honor which was done to the Calfe was done to GOD. The feaſt which they kept was called a feaſt to *Iehouah*, and they cryed out, theſe are thy Gods O Iſrael which brought thee out of the land of Egypt. So *Dauid* ſayth, that they turned the glory of God into the ſimilitude of a Calfe that eateth hay. This was the Idolatrie of *Ieroboam* and the Children of Iſrael, to make viſible repreſentments to worſhip in remembrance of the true God. And this is the beſt that the popiſh rabble can make of their Idols and pictures, that they worſhip not them, but God in them. All is one and commeth to one and the ſelfe ſame point, and eyther of them is condemned for Idolatry, that is, high treaſon againſt the Maieſtie of God, to ſeeke to thruſt him out of his throne, and to place in his ſtead the works of their own hands. Beſides their other moſt horrible Idolatry in the Maſſe, where they creat and worſhip their wheaten God *Maizim*, aſcribing that to the creature which is due to the creator onely, whoſe name be bleſſed for euer and euer. How ſoeuer the Spaniards beare the name of Chriſtians, they are nothing leſſe then what they pretend, they may be in the Church, but they are not of the Church, and they are ſo much worſe then the heathen Infidels, as a rebell and traytor within the walles is more pernicious then a forraine or outward enemie: whatſoeuer puniſhment then may be inflicted on our profeſſed foes, the ſame or much greater may iuſtly be layd on them: although indeede there is no more profeſſed foe to the

Exod. 32. 4.

Pſal. 106. 16.

kingdome of our Saviour Christ, thou they which by all meanes vpholde that man of sinne, that sonne of perdition, which doth sit in the Temple of GOD as God, boasting himselfe that hee is God: that Babylonian strumpet, which sitting on the City that hath seuen hilles doe giue all nations to drinke of the cup of the wrath of her fornication, which therefore beareth the name of Antichrist, as the most bitter and professed enemy of the kingdome of Christ, chalenging to himselfe all those offices which of right and duety do onely appertaine to our Saviour Christ: for howe is Christ our only King, if the Romish Bishops haue power to giue the holy Ghost, and to forgiue sinnes, and so consequently to create fayth and repentance, and to renew the inward man, without which graces there is no remission of sinnes? How is Christ our onely Priest, if they haue power to offer vp the body and blood of Christ as a sacrifice for our sinnes? No mortall man, no worme of the earth, no sinfull creature, no not yet any Angel in heauen was fit to offer vp the sacrifice of the body of Christ, but one higher then the heauen of heauens, euen Iesus Christ himselfe, he was the Priest, he was the sacrifice, he offered himselfe once for all. How is Christ our only mediator, if they may erect to many new intercessours and aduocates, ioyning them in commission with Christ, for whome Christ shed his bloode? How is Christ our onely prophet, if they may establish decrees and traditions to supplie the want of the Gospel of Christ, as though they had an office appointed to make vp that perfect & absolute, which our heauenly Prophet Iesus Christ should

2. Thes. 2. 4.
Apoc. 17 9.
Apoc. 14. 8.
Iohn 15. 21.
Heb. 10 14.
Heb. 7. 9. 27.
1. Tim. 2. 5.
Heb. 1. 1.
Rom. 1. 16.

should leaue raw and vnperfect? How may they bee said to holde the same faith with vs, which are as far from vs in euery chiefe article, as light is from darkneſſe, or Chriſt from *Beliat*. We hold & acknowledge that our Lord Ieſus to ſatisfie the iuſtice of God, took truelie fleſh of the Virgin *Marie*, like vnto vs in all things, ſinne onely excepted, as the Apoſtle witneſſeth to the Hebrewes: Chriſt tooke not the nature of Angels, but he tooke the ſeede of *Abraham*: As if hee ſhould haue ſaid, it had bin no iuſtice that God ſhould haue puniſhed the ſinnes of man in an heauenlie or angelicall nature; but as truely as mans fleſh did ſinne, ſo truelie it was requiſite that the fleſh of man ſhould paie the puniſhment. And therefore Chriſt to anſwere that iuſtice of GOD, tooke not an angelicall, but a true naturall bodie, like vnto vs in all things, ſinne onlie excepted. And we beleeue further, that our Sauiour Chriſt, as the firſt fruits of them that ſlept, and the pledge of our inheritance, roſe againe in the ſame humane nature and aſcended into heauen there to take poſſeſsion for vs, and thereby to aſſure vs, that as hee being our head is gone before, ſo we the bodie ſhall in due time follow after. What affinitie hath this our true faith in Ieſus Chriſt, with that moſtrous doctrine of the Antichriſtian Catholikes, which attribute vnto Chriſt a phantaſticall bodie, and manie bodies, and an infinite bodie, and therefore indeede no true naturall bodie; which dooth expreſlie contradict two of the chiefeſt articles of our Chriſtian fayth, and as much as in them lyeth, vndermine and caſt downe the principall bulwark of mans ſaluation.

Heb.2.16.

Heb.4.15.

1.Cor.15.20.
Col.1.18.

More-

Moreouer we are assured by the holy word of GOD, that the Lord doth giue vnto vs in and through his Sonne Christ, full remission and pardon of all our offences, both from the guilt of sinne, and also from the punishment thereof: for the Lord in respect of his infinite iustice will not forgiue a trespasse, and afterward exact the danger of it, and in respect of his vnspeakeable mercy he must needes giue a sound and a perfect benefite. Thus doth the worde of God teach vs, that there is no accusation at all or any laying of any thing to the charge of Gods elect, that there is no condemnation to them that are in Christ Iesus, that the Lord will no way impute their sinnes vnto them, that the Lord will remember their sinnes no more, but cast them from him as farre as the East is from the West, or, as the prophet speaketh, binde them in a bundle & cast thē into the bottom of the Sea. They teach that the guilt of sin is forgiuē by Christ, but that the punishmēt therof must eyther be paid by straight penance & afflicting our bodies here, or els after this life by the paines of Purgatorie, and therefore flatly against the word; that there is an accusation, there is a condenation, there is an imputation, & there is a remembrance of sinne after the remission thereof, then which doctrine nothing can bee more derogatorie & blasphemous against the price of the blood of Christ, which as Saint *Iohn* saith, doth purge and clense vs from all our sinnes. Furthermore, we professe and are perswaded, that as in all the whole life of a Christian there should be truth and fidelitie, so especially in truces and leagues of kingdomes and common wealths: as the

*Rom.*8.33.
*Rom.*8.1.
*Psal.*32.2.
*Psal.*103.12.
*Mich.*7.19.
1.*Iohn.*1.7.

scripture teacheth vs, that loyaltie and leagues are to be kept euen with heathen men. There was a league
Iosua.9.15. made betwixt the Israelites and the heathenish Gibeonits, aboue foure hundred and foure score yeare after the league was broken, the Lord was so offended
2.Sam.21.4. at it, that he sent three yeares famine, and seuen sonnes of *Saule* were hanged vp as a token of Gods iudgement against truce breaking euen with heathen
2.Reg.25.7. men. *Zedechias* promised loyaltie to the heathen king
Iere.39.1. the king of the *Caldees*, he brake his league, the wrath of God was so kindled against him, that being vanquished he was compelled to flye, in the flight he was taken, his owne sonnes were slaine before his face, his eyes were after thrust out, & he was bound in chaines and led prisoner into *Babylon*. In truce-breaking the Lord punisheth euen the children and offspring, to testifie his wrath and seuere iudgement: as the French men haue in verse, God graunt they may haue it euer in minde.

Bien que le dieu de ciel ne puisse pas faillir
La perfidenté funeste de faisle ne perisse
Il en eschappe peut estre quelqu'vn qui s'en flestrisse
Et destruit a la fin luy, ses enfans & femme.

Though for a time the Lord of heauen doe spare the periur'd wight,
Yet at the last on him and his
Gods burning ire shall light.

K. of Spayne. But this *Fradisragus* the Hannibal of *Spayne*, as he is taught and doth professe, *Fidem non esse seruandam cum hereticis*, that whomsoeuer the Church of Rome doth condemne for heretikes, them ought no

faith to bee kept with them: so he hath shewed it in sufficient proofe, both in practising secret conspiracies against our whole realme, as was found out by the dealings betwixt *Mendoza* and *Throgmorton*, and also in his sending of troupes of armed men to inuade *Ireland*, to bereaue her Maiestie of a part of her imperiall Crowne and dignitie. And finally in casting about to surprise and intrap the whole Fleete of the English Marchants, her Maiesties dutifull subiects, when they meant him no harme: but vnder the hope of the performance of his league, did traffique without feare. For I speake not now of any thing that he hath done sithence he hath shewed himselfe our professed enemie. But (thinke they) the Bishop of Rome may dispence with all disloyaltie, hee may dispose Kingdomes at his pleasure, he hath taught vs that no faith is to be kept with heretikes, this is our anchour, this is our hold. The Euangelist S. *Luke* setteth downe the words of the diuell to our Sauiour Christ, when he shewed him all the kingdomes of the earth and the glorie of them. All these (sayd he) are mine, and I can giue them to whomsoeuer pleaseth me. He lyed most blasphemously, as he could not but lye, being the father of lyes and a lyer from the beginning: saith the eternall wisedome of God, By me Kings raigne, and Princes decree Iustice. The diuell hath not so much as power of swine, without the permission of Iesus Christ. And as the diuell did most vntruly chalenge to himselfe the power and authoritie due to God only, to giue and dispose all the kingdomes of the earth: so his eldest sonne Antichrist doth inherite the same vntruth,

Luc.4.6.

Ioh.8.44.

Prou.8.15.

Matth.8.28.

to

vntruth, he may bestow al kingdomes as seemeth best to him, hee may giue *England* to the Rebels in the North, *Ireland* to *Stukely* and others, *France* to the Leaguers, the *Indies* to the Spaniards, to be made two fould worse the children of hell then they were before, and all the kingdomes of the earth how and to whomsoeuer he pleaseth. So also his grandchild the King of *Spayne* doth imitate very well the steppes of his forefathers, he may deale how he will in all kingdomes, against league, against right, and against truth, how and in what sort soeuer pleaseth him.

K. of Spayne.

Thus ye see then how the Popes children & sworn souldiers in *Spayne*, first partly by their Idolatrie, and partly by their damnable heresies, doe vtterly deface the true worship of God: secondly, they wickedly vsurpe the offices and dignities of our Messias, our Anoynted King, Priest and Prophet: thirdly, they fight against the truth of the humane nature of Christ, and the veritie of his ascension, the most noble fortresses of our saluation: fourthly, they seeke to obscure and ouerwhelme the fruites, effects, and merites of the passion of our Sauiour Christ. And last of al, they are such as in no wise may be trusted, being not onely workers and permitters, but euen professed patrones of all trecherie, falshood and disloyaltie. And therefore greater seueritie is to be shewed vpon the confederates of this so dangerous a conspiracie within the walles of the Church of God, then is to be vsed to any forraine foes of the heathen whatsoeuer. To beate downe this diuelish pride and falshood of the Antichristian band, all true Christians which are armed with the authoritie

of

of the Magiſtrate, ought to goe on couragiouſly and cheerefully to treid the Wineprelle of the Lords wrath, as S. *Iohn* ſpeaketh, to reward the whore as ſhe hath rewarded others, and to let the ſmoake of her burning aſcend for euermore. But here, me thinkes, I heare ſome ſay vnto me, That Antichriſt and his confederates are to be beaten downe and deſtroyed, we make no doubt nor queſtion: but this ſhould be done in warre openly proclaimed, and not in ſuch priuie intrapping and laying in waite, and rather ſhould their whole realme be ſet on, then the Merchants ſurpriſed, which labour trulie and painfully for the reliefe of themſelues and their families. To the anſwere of which obiection we are firſt to be aduertiſed, that whatſoeuer the enemies of the grace of God doe poſſeſſe, howſoeuer they haue toyled for it and obtained it with the ſweat of their browes, yet is their poſſeſſion no better thē the poſſeſsion of brute beaſts, which as we ſee by the oxe, horſe, and mule, doe trauaile in their ſeueral kinds for that wherewith they are ſuſtained. There is no lawfull poſſeſsion indeed but where the faith of Chriſt is embraced and receiued. S. *Paul* ſayth, That all is ours as we are Chriſts, and Chriſt Gods. The world was made for the faithful. Howſoeuer the enemies of Chriſtian faith doe painfully trauaile in their ſeuerall trades of life, yet are their goods not ſo their owne, but that if they fall into the hands of the armie of the Lord vnder the authoritie of a lawfull Magiſtrate, it may bee ſayd of them as it was ſayd by the Pſalmiſt, The Lord hath brought foorth his choſen with gladneſſe, and giuen them the lands

Reuel. 19. 15.

Reu. 18. 6. & 9

Of warre to be proclaimed.

1. *Cor.* 3. *Verſ.* 6it.

Pſal. 105. *Verſ.* 44.

of the heathen, and they tooke the labours of the people into their possession. The people of *Canaan* might labour painfully, but the gaine and profite of their labours was the strength and maintenance of their princes and rulers, as also now the wealth of the Spanish Merchant is the might and power of the King: for as the Merchant groweth more and more in wealth, so doth he build and fortifie his ship stronger and stronger, and at the last the King commandeth both his ship and him. And therfore as the people of Israel did then vnder *Iosua*, so may we doe vnder our Christian Magistrate now, euen so farre as God shall leade forth his chosen with gladnesse, weaken the powers of the gouernours, by taking the labours of the people into our possession. Moreouer, there are manie things which are in no wise lawfull in priuate men, that are allowed and tolerated in those which are armed with the authoritie of the publike Magistrate, against the professed enemies of the Church of God: It is sayd to the one, Auenge not your selues: if they strike thee on the one cheeke, turne to them the other also: It is sayd of the other, that they are the ministers of GOD euen for this purpose, to take vengeance of euil doers, and not to beare the sword in vayne. It is commaunded the one to forget iniuries, and as fully to forgiue as they hope to be forgiuen: It is enioyned the other by expresse words to remember the iniuries of *Amalec*. Remember (sayth God) what *Amalec* did vnto thee by the way when ye were come out of *Ægypt*. And remember we may how the bloodie Spanyard hath sought at sundrie times by most dangerous conspiracies, to rent our nation asunder. Remember *Amalec*:

*Psal.*105.44.

*Rom.*12.19. *Matth.*5.39.

*Rom.*13.4.

*Matth.*18. *Gerſ.*Glt.

*Deut.*25.17.

malec: Remember how many godlie Engliſh Merchants their Inquiſitors haue moſt cruelly tormented and ſpoyled. Remember how hardly they haue delt in euill intreating ſuch Ambaſſadours as haue been ſent from our moſt gracious Soueraigne. Remember how iniuriouſly they ſent to inuade her Maieſties Realme of *Ireland*. Remember how they attempted with their inuincible Nauie at once to ſwallow vs vp. Remember *Amalec*. Whereas the lawe in Deuteronomie forbiddeth the Iewes to commit any vſurie amongſt themſelues, and yet alloweth it them to bee vſed towards ſtrangers, S. *Hierom* doth by ſtrangers vnderſtand the publike and profeſſed enemies of the people of God. His reaſon is, for that their goods are not their owne: they vſurpe ſo long as they are deſtitute of the truth of God. The like may be ſayd of guilefull policie: It is not to be allowed in Chriſtians amongſt themſelues, who are to vſe that ſimplicitie of Doues, which wanteth all manner of guile and harme: And be as S. *Peter* ſayth, Like new borne babes; or rather as the Greeke word ſignifieth, like now borne babes voyd of all fraud and deceit. Yet dare I not condemne that policie of *Ioſua*, who beſieging *Ai*, placed thirtie thouſand ſtrong men behind at the Weſt ſide in a priuie ambuſh, making a ſhewe himſelfe as though hee would flye before the townemen of *Ai*, onely to intice them out, that his men who were priuilie placed behind might ſodainly oppreſſe and make hauocke of them. Neither dare I diſallow the policie of *Iehu*, which by making a pretence that he would doe ſacrifice to *Baal*, did thereby aſſemble the Prieſts of *Baal*,

Deut. 23.20.

Matth. 10.16.

1. *Pet.* 2.2.

Ioſua. 8.4.

2. *Reg.* 10.

that he might the better at once diſpatch them: For as *Hierom* witneſſeth, he had no ſo good a way with ſo little blood to take ſpeedie vengeance of Gods enemies. The Apoſtle biddeth no man to oppreſſe or defraud his brother: for the Lord is an auenger of all ſuch things. And S. *Iohn* the *Baptiſt* willeth thoſe denout ſouldiers which came to be inſtructed of him, not to offer violence one to another: yet may we not condemne *Dauid*, who made a ſpoyle of the Amalechits, and ſent part of the priſes which he had gotten, to the Elders of *Iuda*, *Ramoth* and *Bethel*, with this notable ſalutation and greeting, *Ecce vobis ſpolia de inimicis Domini*: Behold ye the ſpoyles of the Lords enemies. The earth (ſayth *Dauid*) is the Lords, and all in the ſame contained. God is the chiefe Lord of all: we haue nothing lawfully but what we hold of him in *capite*. The profeſſed enemies of the Lords Church doe hold no tenure of GOD in *capite*, being cut off from the head Ieſus Chriſt: whatſoeuer then they enioy they poſſeſſe it as theeues and robbers: and therefore the bereauing them of it is not theft, but as *Dauid* doth terme it, a ſpoyle of the Lords enemie. Or if it be theft, as it pleaſeth our ſecret Papiſts to terme it, yet is it ſuch a robberie as by the mouth of the Spanyards themſelues is allowed: for they haue a verſe and common prouerbe in *Spayne*,

Hieron. & citatur decret. cauſa 22. quæſt. 2. cap. Ytilem.

Luc. 3. 14.

1. *Sam.* 30. 26.

Pſal. 24. 1.

Quien hurta al ladron
Cien dias gana de perdon.
He which robs a theefe alwaies
Hath pardon for a hundred daies.

Procopius witneſſeth, that in *Numidia* in the citie of

Libr. 2. de bello Vandalico.

Tingit,

Tingit, in two Pillars of Marble, these wordes are grauen in the *Phœnician* tongue: *Nos Mauruſij ſumus qui fugimus a facie Ioſue filij Nun prædonis*, we are Moores which fled once from the face of the thiefe *Ioſua* the ſonne of *Nun*. Thus was *Ioſua* the true ſeruant of GOD accompted and tetmed a theefe when hee did lawfully conquer and take ſpoyle of the Lords enemies. But here ſome may ſay: what ſhall we eſteeme of the goods of thoſe Papiſts that liue amongſt vs? Haue they no lawfull poſſeſsion of that they haue? Is it lawfull for vs to ſpoyle and bereaue them of their poſſeſsions? Surely there is nothing wanting but that which *Auguſtine* doth name as the ground of all warres, *legitima ſuperior authoritas aut iubens aut concedens*; A lawfull ſuperior authority either commanding or permitting. The Magiſtrate onely muſt iudge who offend of weakeneſſe, and who offend of wilfull obſtinacie, and without the Magiſtrate nothing may be done: no not ſo much as amongſt the heathen men be the ſubiects neuer ſo faithful Chriſtians, and be their Princes and gouernors neuer ſuch heathens or Infidels, it is in no caſe lawful for the ſubiect to rebell againſt his Soueraigne Prince. All ſuperior powers are ordained of God. *Nabuchadnezzar* ſo long as hee bare rule is called the ſeruant of God: I haue giuen all theſe lands, ſaith God, to *Nabuchadnezzar* my ſeruant, and all nations ſhall ſerue him and his ſonnes vntil the time of his land bee come alſo. And that people that will not ſerue him I will viſit with the ſword & with famine and with peſtilence: I could neuer read that God did long proſper any rebelling againſt their Soue-

Goods of Papiſts that liue with vs.

Aug. lib. 22. contr. Fauſtum Manichæum. cap. 70.

Rom. 13. 2.

Ier. 27. 6, 7, 8.

raigne, but he hath often blessed strangers when they haue sought to deliuer their neighbours from tyranny or Idolatry. When fiue Princes who had sworn loyaltie to *Chedorlaomer* as their Soueraigne and were twelue yeare subiect to him, did afterward rebell against him, they and all their powet were quickly discomfited. But when *Abraham* a stranger came but with very small might, the Lord sent vnto him a most noble conquest. Both vnder Christian Magistrates, and vnder heathen, no subiect may rise vp in armour without or against the authoritie of the Soueraigne Monarch. As for a gouernour that is elected conditionally, and onely with power to maintaine the auncient liberties and priuiledges of the Aristocratie of the countrie, as is the preheminence which *Philip* may perhaps lawfully chalenge in the low countries: if he then seeke against couenant to turne the Aristocratie into an absolute Monarchie: this is vndoubtedly such a tyranny, as may lawfully bee withstoode of them which neither by conquest nor lawful right were deliuered into his hands; for as to seeke to bring in an Aristocraty where is an absolute Monarchy established, were manifest rebellion, so also to bring in a Monarchie where is an Aristocratie established, is manifest tyrannie. But *Iosua*, whose warres the inhabitants of *Tingit* accompted as theeueries and robberies was both an absolute gouernour of Gods people, and a stranger no way in subiection to the Princes of *Canaan*: & therfore what as a priuat mā he might not do, that might he lawfully do as a publike Magistrate. As to giue another instance, it is not lawfull for priuate

Gen. 14. 4.

Gen. 14. 17.

men

men to curſe, that is, to pray for the deſtruction & ſubuerſion of their enemies: bleſſe, ſayth the ſcripture, & curſe not. Yet how often doth *Dauid*, and no doubt lawfully, pray for the ouerthrow of the publike enemies of the common wealth of Iſrael? Make them (ſayth he) O Lord as a wheele, and as the ſtubble before the winde, let fire conſume them, caſt them out in the multitude of their vngodlines, for they haue rebelled againſt thee: Pay them O Lord according to their deſerts, and according to the wickedneſſe of their owne inuentions, breake the arme of the wicked, let them be as chaffe before the winde, and the Angel of the Lord ſcattering them: bee not merciſull to them that offend of malicious wickednes, with many ſuch other prayers ſome of *Dauid* as the Lords annointed; ſome of the people as vnder and in defence of their Magiſtrate, but all in the feare of God. And it is out of all controuerſie, that whom we may lawfully take vp weapon againſt, for their ouerthrowe, we may lawfully pray vnto God, and we may as lawfully ſeek their ſubuerſion by al ſuch meanes as may be with the leaſt blood-ſhed and ſpoyle of the people of God. *Antonius Pius* ſhewed a good minde when he often vſed the ſaying of *Scipio, ſe malle vnum ciuem ſeruare quam mille hoſtes perdere*: that hee had rather ſaue one Citizen, then deſtroy a thouſand enemies. If *Ioſua* and *Iehu* had not been armed with the law full authority of the ſworde, they might in no wiſe haue politicklie diſſembled with the inhabitants of *Ai*, or with the Prieſts of *Baal*: but now being placed as publike perſons for the defence of the Church of God, and going againſt

1. *Pet.* 3. 9. *Math.* 5. 44.
Pſal. 83. 14.
Pſal. 52. 11.
Pſal. 28. 3.
Pſal. 10. 4.
Pſal. 35. 5.
Pſal. 59. 6.
Ioſu. 8 4. 2. *Reg.* 10.

agaynſt them, as to whome they are bound neither by league of confederacie, nor by duety of loyalty, they are no further to bewray or proclaime their intent then beſt may ſerue for the ſpeedie and ſafe accompliſhing of the lawfull conqueſt of the Lordes enemies. But (ſay ſome) the hoſtilitie and open enmitie betwixt vs and Spaine ought firſt to be proclaimed before any warres ought to be taken in hand. Was not (I pray you) that huge nauie of *Spaine* which came euen to make an end of vs vpon earth, a ſufficient herald openly to proclaime the hatred and hoſtilitie of the Spaniard againſt vs? And I think his ſhips and treaſure houſes doe meetly well tell him, that our fleetes and ordinance vpon the Spaniſh ſeas haue beene a reaſonable herald to proclaime to them what they are to looke for at the Engliſh mans hands. If our moſt gracious Soueraigne (whom the Lord long bleſſe & preſerue) haue vpon cauſes not knowen to vs, thought good as yet, no other way to proclaime the warre, we are not to buſie our ſelues in examining the ſayd cauſes which perhaps may priuately concerne her Maieſtie her ſelf. But as when *Moſes* and *Iethro* mette together, hauing kiſſed each other, *rogarunt alter alterum de proſperitate, & poſtea ingreſſi ſunt tentorium ipſius*: they asked one another of their health, and ſo they went into his tent: ſo let it ſuffice vs to talke of thoſe things which concerne our ſelues and our owne poſteritie, let it ſuffice vs that for our owne warrant we haue learned by the word of God, both the cauſes of our war tobe allowed as iuſt, and the manner alſo thereof confirmed as lawful: and let vs not doubt, but that as many as thus

Exod. 18.8.

with

with a resolute heart and trust in God proceed in these affayres, the Lord will so blesse and prosper their labour, as shall be most for the praise of his holy name, and for the quiet and peace of our Church and Common wealth.

Many thinke that they haue condemned these warres sufficiently, if they can poynt out a fewe that haue been hindered, or haue sustained losses thereby. But as we may not iudge ill of the sacrifices and prayers which *Iob* made daily for his children, because *Iob.1.19.* those children were taken away by fearefull and sodaine death: or rather as we may not condemne the voyage which the children of Israel made to conquer the land of *Canaan*, because they so dropped away in *Numb.26.64.* the voyage, that of sixe hundred thousand there came but two into the land of promise: no more may we condemne our practises against the Idolatrous Spanyard, because amongst many, some haue had but heauie and hard successe. Others affirme, that they could like of these warres well enough, if the aduersaries were thereby pluckt downe: but these dealings (say they) doe not to any purpose weaken the enemie. I doubt not but if the Lord doe still continue his holie hand ouer vs, they will bee found with the enemie shortly to be somewhat. *Per lo primo colpo non cade la querria:* (sayth the Italian) An oake is not fallen downe at the first stroake. Many littles make a mickle. It is something that we haue all their Merchandises will they nill they, as plentifully as euer we had, and more freelie from the clutches of the bloodie Inquisitors: and something it is that we doe a little disease

the enemie, and trouble his patience in his busie prouiding for the new inuincible Nauie: and something also it is, that we haue hereby many able and expert Souldiers and Mariners to keep the enemie occupied at home, which otherwise with greater danger of stirring vp rebellions, would attempt as he hath done to make inuasions vpon vs here. *Scipio* had no better way to set his owne countrey *Italy* free from *Hannibal*, but to inuade the Territories of *Hannibal* in *Affrica*. He sayd vnto the Senate, *Castra Romana potius Carthaginis portis immineant, quàm nos iterum vallum hostium ex mœnibus nostris videamus*: Let rather our Romane Camps pitch before the gates of Carthage, then that we should see our walles besieged of our enemies. The very place where warre is, endureth many calamities. *Affrica sit belli sedes, illic terror, fuga, populatio, &c.* Let Affrick be the seate of the warre, let there be the terror, the flight, and the spoyling. And a little before he sayth, *Plus est animi inferenti periculum quàm propulsanti*: In lawfull daungers there is more courage in him that setteth vpon the enemie, then in him that defendeth. *In sua terra cogam pugnare eum, & Carthago præmium victoriæ erit*: I will make Hannibal fight in his owne land, there will be somewhat to bee gotten, Carthage will be the price and reward of our victorie. The Senate graunted him a conuenient power, he inuaded *Affrica*, it came to passe as he expected, he remoued the forces of *Hannibal* out of *Italy*, & he did that by his policie in a short time, which by all the Romane power could not be brought to passe at home in many yeares. I make not this

Titus Liuius in 28. ab Vrbe condita.

this example of the heathē any ground for vs to build vpon, onely we may profitably consider how farre the light of nature did shew it selfe for the defence of natiue soyle, and we may learne sometimes wisedome of the children of this world, who are more wise in their generation then the children of light. Our ground that we are to rest vpon, is first the equitie of the cause of our warre, which I hope hath been sufficiently declared by the word of the eternall God, and by the practises of such Magistrates as the holy scripture doth propound vnto vs. Secondly, the power and mercie of God, who of the one is able, and of the other is willing to effect and bring to passe whatsoeuer we shall take in hand in his feare. *Iosua* going against Idolaters had many and mightie enemies, *Iabin* the King of *Hazor*, the King of *Madon*, the King of *Shimron*, the King of *Achsaph*, the Canaanits, Amorits, Hethits, Pherezits, and Iebusits, who were sayd to be like the sand of the sea shore innumerable: yet whē he vsed his forces and policies in the feare of God, the Lord grāted vnto him many most noble cōquests. *Zerah* the Ethiopian came against *Asa* with a most huge armie, euen ten hundred thousand, & three hundred chariots: *Asa* in comparison had but a small power, yet knowing on the one side the equitie of his cause, and on the other side the power and mercie of God, he cryed out and sayd, O Lord it is nothing to thee to helpe with many, or with no power, helpe vs O Lord our God, for we rest only vpon thee, and in thy name are we come against this multitude: O Lord thou art our God, let not man preuaile against thee. The Lord

Luc. 16. 8.

Iosua. 11. 4.

2. *Chron.* 14. 9.

sent to *Asa* a most glorious victorie, and his people
2.*Chro.* 14.14. droue away Sheepe and Camels and exceeding great spoyles. The Lord ouerthrew that mightie Captaine *Sisera*, by the hand of a weake woman *Iael* the wife
1.*Sam.*17. of *Heber*, *Dauid* with a sling brayned *Goliah*, *Samson*
*Iudg.*15.15. with a iaw bone slew a thousand. There is no power so small but the Lord is able to strengthen it sufficiently against the enemies of his truth: and all helps whatsoeuer are nothing without the handie worke and blessing of the Lord almightie. Policies are of great force in warre: and therefore *Dauid* prayed e-
2.*Sam.*15.31. specially, Lord I pray thee turne to foolishnesse the counsaile of *Achitophel*. This *Achitophel* was so wise, so politike, and so prudent, that his counsailes were counted like the Oracles of God: yet when he vsed his policies against the good Prince *Dauid*, what became of him? he was intrapped in his owne deuises, and being miserably confounded, at the last for want of a hangman became a hangman to himselfe. There is no
*Prou.*21.30. wisedome, there is no policie, there is no counsaile against the Lord. So likewise horses, ships, munitions, ordinance and such like, are good helpes and stayes for the Common wealth, but there is no hope or confidence to be placed further in them then God shall
*Prou.*21.31. follow them with his blessing The horse is prepared for battaile, but the victorie commeth of God. We should make the same vse of the power and mercie of
*Psal.*61.3. God, as *Dauid* did when he sayd, Thou Lord hast bin my hope and strong tower agaynst the enemie, I will dwell in thy tabernacle for euer, and my trust shall be vnder the shadowe of thy wings. As if he should haue

sayd,

ſayd, I haue had O Lord heretofore good experience of thy goodneſſe and might, I know thy loue is immutable, and thy mercie endureth for euer: therefore I will repoſe and reſt my ſelfe wholly vpon thee, who wilt neuer faile them that put their truſt in thee. If man doe helpe his neighbour, he will ſometimes vpbrayd, and ſometimes waxe wearie, becauſe man is inconſtant and variable, but with the Lord there is no change nor ſhadowe of change: whom he loueth he loueth to the end. And therefore whatſoeuer deliuerances and benefites we haue receiued at Gods hands, we muſt make them ſo many arguments and proofes to confirme and ſtrengthen our truſt in God hereafter during life. *Iam.1.17.* *Iohn 13.1.*

Hath the Lord ſo miraculouſly diſcouered, and in a manner without any blood on our partes, and preuented ſo many and ſo dangerous conſpiracies and treaſons, which ſo treacherouſly haue been often deuiſed againſt her ſacred Maieſtie? Did the Lord in his mercie to vs ward tumble downe the wicked headlong into the ſame pit that they digged for others, when that curſed crew had fortified themſelues to bereaue her Maieſtie of her noble Realme of *Ireland*? Did the Lord confound their diueliſh purpoſe when they had as it were ſet downe their ſtaffe, and caſt anker with their huge Armadoes, as it were to raigne like Kinges and Lords on our Engliſh Seas, driuing them that had ſo richly furniſht themſelues into thoſe bare and barren coaſts, where their golde and ſiluer could nothing benefit them? when by ſorceries and witcheries they haue attempted to annoy her Maieſtie hath the Lorde *Pſal.7.15.*

ſo happily diſcouered them and ſo mightily confounded them, that as the Rebels haue had no force, ſo the Prince of rebels *Lucifer* himſelfe, hath had no power againſt her? Hath the Lord made a ſpeedy diſpatch of all thoſe Popes and cutte them off Pope after Pope, which by their bloody bulles and ranging reconcilers haue ſought her Graces ouerthrow, and granted her ſtill to remaine (as many good yeares may ſhee continue) a happy and triumphant Queene? Hath the Lord made our ſhips of Englād ſuch a terror to that mighty kingdome, that on their owne coaſtes and in the mouthes of their own harbours they will not come out tenne to one, vnleſſe they may haue together their whole inuincible nauy? Let vs then aſſure our ſelues, that if we can be thankful vnto him, and put our truſt wholly in his goodnes, louing his truth and liuing in his feare, he will ſtill ſo ſuccour and defend vs hereafter, that we ſhal be ſafe for euer vnder the ſhadowe of his wings.

Another thing that did greatly comfort *Dauid* in his battailes againſt his enemies, was for that his enemies were alſo the enemies of God, and therefore that the Lord would moſt certainly ſubuert & ouerthrow them. This made him ſay, that as hee had ſlaine the Lyon and the Beare, ſo the Philiſtine alſo ſhould ſhortly be deſtroyed, becauſe he had railed vpō the hoaſt of the liuing God. And afterward, Thou (ſayth *Dauid*) commeſt againſt me with a ſworde, and a ſpeare, and a ſhielde; but I come againſt thee in the name of the Lord of hoaſts, the GOD of Iſrael whome thou haſt blaſphemed. Surely GOD will wound the head of

1. Sam. 17. 36.

Verſe. 45.

his

his enemies, and the hayrie ſcalpe of euery one that continueth ſtill in wickedneſſe. Pſa. 68. Ver. 21

Conſider then I pray thee what enemie thou doeſt encounter with when thou goeſt againſt the Spaniard: Firſt, he is, as ye haue heard before, an Idolater, a pillar and prop of Antichriſt, an open enemie to the fayth of Chriſt and a profeſſed patron of truce breaking, falſhood and diſloyalty. He is alſo a greedy tyrant of vnſatiable couetouſnes, that ſeeketh nothing elſe but to ſwallow vp euen the whole worlde. When the Souetaigne dignity in the low countries was offered to our moſt Chriſtian Prince franckly and freely, her Grace refuſed it, being contented with thoſe kingdomes which God, and blood, and nature hath heaped vpon her: but this monſter of *Spaine* is neuer ſatisfied: *Nauarre*, *Naples*, the *Indies*, will not ſerue, but he muſt gripe in alſo the Low countries, and deuoute vp all their auncient liberties. The Lowe countries will not content him, but he muſt plucke in alſo *Portugall*. *Portugall* is nothing to him vnles he may alſo obtaine *France*, and then alſo he gapeth for *England*. But I hope that as the Larke being mounted to the higheſt doth ſodainly fall downe, and as the tyde when the water is at the furtheſt hath his recourſe backe againe: So the Lord wil now graunt to his ſwelling pride ſuch a time of downe-fall, that as ſwiftly he ſhall fal away as euer he mounted vp. He pretendeth the Catholike faith to be the ground of all his warres: but that is nothing but as the Italians ſpeake, *Coprire con legiadro mantello iniquiſſimi diſſegni*, with a fayre cloake to couer moſt filthy pretences. Did the Earles of *Eghmont*

and

and *Horne* finde any fauour in the Low countries for that they were Romiſh Catholikes? Were they not put to death bearing croſſes in their hands and ſhriuen of the Prieſt? Haue the Portingales now any fauour for that they profeſſe the ſame fayth with the King? No truly, they are made the miſerableſt ſlaues in al the whole world. If the poorer ſorte of them bee taken captiues abroad, he wil not giue a half-penie for their ranſome. He will part with great ſummes for a Spaniard, but with nothing at all for a Portingale. As for the Nobler and richer ſorte hee ſuffereth them to bee murdered and ſpoyled at home. Hee is content to be king of them, and to receiue the kingly reuenewes: but he will in no caſe haue any kingly care of them. He ſuffereth the Spaniards to come daylie amongſt them to abuſe their wiues and daughters, that their children may be doubtfull: and indeede doth ſeeke nothing elſe but to bring the ſame vpon them which hee hath brought vpõ *Naples* and the *Indies*, and other places where he hath ſet in foote, that is, vtterly to diſpeople them, to murder and make hauock both of Nobles and Commons, and vtterly to make an ende of them, that they ſhuld be no more a people vpon earth. They pretend Religion till they can preuaile: but as ſoone as they come to beare rule, all their doings declare what was the marke that they chiefly aymed at. I know the miſcreants of the Popiſh crew doe terme the gouernmẽt of our moſt gracious Soueraigne, to be bloodie & cruel, for that ſundry (as they ſay) Catholikes haue bin at ſeuerall times put to death ſince the continuance of her Maieſties raigne. But there is none, vnleſſe he bee

wilfully

wilfully blind, but muſt needs confeſſe, that their abſoluing of her Maieſties ſubiects from all loyalty and alleageance, their practiſing of ſecret conſpiracies againſt the whole Realm, & their withdrawing of the obediēce of the people frō their Prince, whom God & blood, and the law hath ſet ouer thē, to giue it to a forraine prelate a Prieſt of Rome, were ſuch dangerous treaſons as might in no wiſe be ſpared. And yet of the authors and procuters of ſuch haynous trecheries, to ſome her Grace hath giuen their lands to remaine to their poſteritie: to ſome alſo their liues, when they haue deſerued a thouſand deaths, with ſuch mercy & clemencie as was neuer heard of in Prince before. Her lenitie in gouernement hath not only bin milde, but euen mildeneſſe it ſelfe: the Lord grant that her dayes may bee as the dayes of heauen; and the Lord giue grace to thoſe her rebellious ſubiects, once duely, and to their bettering to conſider the kinde and bountiful mercies of ſo louing and gracious a Soueraigne. The enemie may mutter what he will, of tyrannie & cruelty, to obſcure this her mildenes in gouernement, but the beames of her glory in this vertue doe ſhine ſo bright, that no cloud of euil ſpeeches can ouerwhelme or darken them. As the fame of Queene *Elizabeth* for wiſedom is ſpred as far as with it ſhe is worthy to gouern, that is, ouer the whole earth & as alſo for knowledge in all the languages of Chriſtians and good literature, ſhe is, and may be a mirror to all Princes for euer: ſo likewiſe for mercie and clemencie, ſhe is, and maugre the deſpight of all ſlaunderous ſpeeches, muſt

be renowmed so long as the worlde shall continue. But the Spanish Inquisition which is drunken with the blood of GODS Saints, doth not proceede against rebels, but against those that doe most chiefly abhorre and detest all rebellion and treason: for the obedient and dutifull Christians whom they torment, doe beleeue and professe, that euery soule ought to be subiect to the higher powers, euen euery soule, be hee Prophet, be he Patriarke, be hee Apostle, bee hee of what condition or vocation soeuer, that they ought to be subiect to Kings and Princes: and they desire nothing more then that their King might bee deliuered from rebels; I meane those Cardinals, and Abbots, &c. which detaine the King in slauerie and bondage: for the popish Clergie in *Spaine* haue all, and do all; they are the King, they are the Merchant. The trauailes and paynes (as many of their mariners vpon their owne coast, confessed vnto me often) be indeed of the sea-faring men, but the goods and wealth, of this and that Cardinal, and this and that Bishop. They haue gotten al into their owne hand, they make what lawes seemeth good vnto themselues: in a word, they doe both with King and people what them list. These most certainly are rebels most dangerous, and if any duetiful subiect doe but open his mouth against these, they by and by prepare for him most exquisite torments. Besides their tyrannicall crueltie in seeking to oppresse and dispeople all nations about them, whome our gracious Prince in al pitie and mercy doth fauourably relieue and succour.

Rom. 13. 1.

The difference of the English gouernment, as it is now, from the Spanish. In the English the rebel dieth, and the subiect liueth: In the Spanish the subiect dieth, and the rebel liueth.

It

It may be sayd of the Spaniard, setting all countries about him on fire, as the Spanish song goeth of *Nero*,

Mira Nero de Tarpeia
A Roma como se ardia
Gritos dan ninnos y vieios
Y el de nada se dolia.

From *Tarpeia Nero* doth behold
Rome hard by burnes:
Though cries be made of young and olde
He nothing mournes.

By dismissing of late many English men francke and free, he would seeme now to make shew of some fauour vnto *England*, that he doth not beare that bloodie minde against vs as commonly is surmized. But I hope wee shall trust him neuer the better. Hee was a blacke diuel before, and now he is as white as that diuell that doth turne himselfe into an Angel of light. 2. *Cor.* 11. 14. With honie is often times conueied deadly poyson, and vnder the greenest heard may lurke a hissing serpent. His imbruing his handes in the blood of those that professe the same fayth with him, doth sufficiently admonish vs what we are to looke for at his hands. The butchetly knines which they brought with the when they came in good earnest to inuade *England*, with this poesie grauen vpon them; *An absolution for the heretikes of England*, doe tell vs plainly that the mercy which they pretend nowe, is but in iest, or rather in deepe dissimulation, and that if wee come vn-

The reuerend father, Master Nowel, shewed one of these knines to diuers Noblemen of England.

den their blessing, wee must looke for no other absolution, but cutting of throates.

The cause why he so earnestly seeketh the conquest of our neighbours about vs, is that thereby hee may the better worke his purpose vpon vs: wee are to assist them in respect of themselues, or else were we verie vniust: for as sayth the Orator, *Iniustitiæ duo sunt genera, vnum eorum qui inferunt, alterum eorum qui ab ijs quibus infertur non propulsant iniuriam. Qui non obsistit si potest iniurię, tam est in vitio quam si parentes, aut amicos, aut patriam deserat.* There are two kindes of vniustice, the one of them which doe iniurie, the other of them which doe not defend from iniurie. He which doth not withstand iniurie, if he be able, is in as great a fault, as if he should forsake his parents, his friends, or his own countrey: their houses can hardly burne, but ours must be in danger to smoke: and therefore especially we are to labour to preuent the ende, that is, the slauery and bondage which they intend to bring vpon our owne nation, ὡς καλὸν μέγαθος ἔστιν μὴ τὴν δουλοσύνην φεύγοντα κινδυνεύειν. It is a noble thing, saith *Xenophon*, to fight for the auoyding of bondage. And it cannot but be as noble to fight for the eschewing the Antichristian yoke of popish Idolatrie: for howsoeuer the Spaniard would seem to be a defendour of the Catholike faith, let his filthy Idolatry, his pestiferous heresies, his truce breaking, his greedy couetousnes, his swelling ambition, and his bloody cruelty be sufficient testimonies to vs that his fayth is not true and Catholike, but diuelish and Antichristian.

Tul. Offic. 1.

Xenophon.

Well he may make a shew of deuotion and of the seruice of God, and of liberall contribution to maintaine the Church of God: But all their offerings (as ye haue heard) are of goods wrongfully possessed, and therefore they doe but according to their owne prouerbe, *Hurtan el puerco y dan los pies por amor de dios*, steale the swine and bestow the feete for the loue of God: and all their outward glorious profession is but to haue as their owne by word goeth of them,

Vnas de gato y habitos de beato,
la cruz en los pechos y el diablo en los hechos.

The clawes of a catte and a Saints weede,
the crosse on their brest and the diuel in their deede.

It is but an outward shew to cloake and couer their couetousnes and hypocrisie: and therefore going against him, we go against the Lordes enemie: and we may conclude to our owne heart with the confidence of *Dauid*: Surely GOD will wounde the head of his enemie, and the hayrie pate of him that continueth still in wickednesse. *Psal.68.21.*

The Frenchman that hath answered all the Maximaes gathered out of the workes of *Machiauel*, is in this poynt too short, who concludeth generally, that there ought to be no warres against Gods enemies in cases of religion, onely vpon this ground: *Puis que toute religion consiste en vne approbation de certains points qui concernent le seruice de dieu, il est certain que telle approbation pend de la persuasion qui en est donnée aux hommes. Or le moyen de persuader vne chose a vne personne ce n'est point de prendre les armes pour le battre, ny de le menasser ains de luy remon-* *Par.3.max.1. pag.346.*

ſtrer par bonnes raiſons & allegations, qui le puiſſent induire a perſuaſion. Seeing that all religion doth conſiſt in the allowing and yeelding to certaine poynts which concerne the worſhip of God, it is certaine that that allowing doth depend vpon the perſwading of men. Now the meane (ſayth he) to perſwade any man, is not to take vp weapons to beate him, nor to menace and threaten him, but to make demonſtration to him by ſuch reaſons and good proofes as may leade him to perſwaſion. What perſwaſion, I pray you, can be vſed with them which will not ſuffer a perſwader to liue amongſt them? who if a teacher come to them, doe put him ſtraight to the fire or ſword: or if the holy ſcriptures or any godly inſtruction be brought vnto them, they burne both the booke & the bringer, who are not content to liue vnder Antichriſt, but doe with al tyrannie and bloodſhed vphold the kingdome of Antichriſt, which are not weake but wilfull, not blind but obſtinate; which are not content themſelues to beare the marke of the beaſt, but doe fight for the beaſt, and ſeeke to bring all nations vnder the yoke of his bondage. If the Spanyards were no otherwiſe enemies to vs thē the Indians were to them, who were moſt of them meeke and obedient, and willing to be taught and gouerned: if we ſhould then haue ſpilt the blood of ſo many infinite thouſands, as they haue done, then might the Papiſt iuſtly haue opened his mouth againſt vs, and we ſhould haue had great occaſion to feare that which now hangeth ouer them, euen the vengeance that the Prophet ſpeaketh of, one ſtone to crye againſt another, and one beame to crye againſt another,

Reuel. 13.17.

Abac. 2.11.6.

another, woe be to him that buildeth of blood. As the blasphemie of the Philistine made *Dauid* more courragious, so these huge iniquities of the enemie ought to make vs expect the vengeance at the last to light the more heauier vpon him. 1. Sam. 17.

Another comfort and solace had *Dauid* in all his troubles, that euen for the Churches sake the Lord would destroy his enemies: and for this cause he saith, Arise O Lord in thy wrath, and lift vp thy self against the rage of mine enemies, so shall the congregation of the people compasse thee about: for their sakes therefore lift vp thy selfe againe, the Lord shall iudge the people, &c. We must needes confesse, that in respect of the most part of our selues in the Realme of England, both by our contempt of Gods holy word, and by our vnthankfulnes for his manifold blessings, we are so farre off from being worthie to haue our enemies subdued vnder vs, that we haue deserued much rather to be long agoe deliuered as a pray vnto their teeth. But we know the Lord hath his Church amongst vs, he hath committed vnto vs his holy word and Sacraments, he hath also his number of his elect and chosen: and we may say with the Prophet *Esay*, Except the Lord of hoasts had left a remnant to vs, we had been as Sodome and Gomorrah. For that little remnant, that number of the elect which God hath amongst vs, the Lord hath hitherto extended so many blessings vpon vs, and we hope that for their sakes he will still lift vp himselfe againe. God promiseth for ten good men to spare all Sodome. *Dauid* had in his armie *Ioab* a most wicked manquellour, who had Psal. 7. Gen. 18. 32.

most

most trecherously and wilfully murdered *Abner* the
1.*Reg.*2.39. sonne of *Ner*, Generall of the armie of Israel, and *A-*
2.*Sam.*3.27. *masa* the sonne of *Iether*, Generall of the armie of Iu-
dah, men (as the scripture sayth) better then himselfe.
2.*Sam.*10.7. This wicked *Ioab* was *Dauids* Lieuetenant of all his
armie, and the Lord sent vnto him many noble victo-
ries for his good Prince *Danids* sake. We haue ma-
ny English Souldiers and Mariners of most wicked
and dissolute life, and such as in their warres haue no
respect to the glorie of God and the benefite of his
Church, but onely seeke to rake somewhat together
for themselues, which they may afterward lauish out
on prodigall riot and filthinesse of life. And it may be
sayd of many of them as is in the Poet:
Lucan. *Nulla fides pietasq; viris qui castra sequuntur,*
Venalesq; manus, ibi fas vbi maxima merces.
No faith, no godlinesse, no good
in those that follow Souldiers trayne,
They set their hands to sale for blood,
all's right with them that yeeldeth gayne.
Though I say many of them be thus prophane
and wicked, yet our hope is, that as often heretofore,
so hereafter still, for the good Princes sake the Lord
will blesse the labours of *Ioab*. *Deus operatur per ma-*
los non in malis: God worketh by the euill, though
not in the euill. When wicked *Pharao* exalted godly
*Gen.*41.40. *Ioseph*, when *Achab* maintained that good *Obadiah*,
1.*Reg.*18.3. when *Daniel* was aduaunced by *Nabuchadnezzar*,
*Phil.*4. when many Saints were in the house of *Nero*, GOD
wrought by the hands of the wicked a benefite vnto
his children, he wrought by the euill, but not in the
euill.

euill. Howsoeuer many Souldiers and Mariners haue not their affections sanctified, yet those that truly feare God ought not to be discouraged, but rather to striue by their godly exhortations and good examples to reforme the imperfections of them, and to seeke by all meanes so to increase the number of the true repentant, that for their sakes also some mercie may bee shewed to Sodome. We may lawfully enioy the spoyles of the Lords enemies, as did *Dauid*, *Asa*, and others: we may also lawfully desire to maintaine our selues by our vocation, as *Paul* sayth, Who goeth at any time to warfare on his owne cost? But our chiefest intent and purpose ought to be to promote the glorie of God, to doe good and acceptable seruice to our gracious Soueraigne, to procure peace vnto Sion, to breake or weaken the power of Antichrist, to turne aside that course of the Indian fountaine of gold, the nurse of all those warres and troubles that are now amongst our neighbours and confederates in *France* and *Flanders*, to take the sworde out of the mad mans hand, and to plucke downe that lustie *Nimrod*, that so eagerly hunteth for the kingdomes of the whole earth; which affections if we cary, then no doubt the Lorde will so blesse our labours, that liuing, we shall be most profitable mẽbers of our Christian common wealth: and if death doe take vs away, we are assured that ending our liues, either in, or for the faith of Iesus Christ, we shall be partakers of a farre more blessed estate in the world to come, euen of that immortall crowne of glory, which Christ Iesus hath prepared to al that loue

1. *Thess* 5. 11.

Gen. 18. 32.

1. *Sam.* 30. 26.
2. *Chro.* 14. 14.

1. *Cor.* 9. 7.

him, and to those that for his sake haue not loued their liues vnto death.

God saue and preserue our most noble Soueraigne Lady Queene *ELIZABETH*, and grant vnto her many ioyfull and happy yeares. GOD gouerne all her Maiesties most honourable priuie counsaile with the grace of his holy spirit: God preserue amongst vs the ministerie of his holy worde, and continue his Gospel and truth to vs and to our posteritie for euermore, God defend the Realmes of *England* & *Ireland* from all daungers of their enemies, as well forraine as domesticall: God blesse and prosper all her Maiesties forces and munitions, as well by sea as by land: God conuert the hearts, or confound the practises of all her aduersaries: God breake the power of Antichrist, & giue an vtter ouerthrow vnto all his sworn souldiers, and namely the Spaniard; euen GOD for his Sonne Christ Iesus sake happily and speedily confound him, that he neuer may bee able to lift vp himselfe against the Lord and against his annointed: and let all English hearts that doe feare GOD and loue his truth, euen heartily and faithfully say, Amen, Amen.

Imperet, & viuat, regnet, vincatq́, triumphet,
Emineat, vigeat, floreat, Elisabeth.

A Prayer for the Souldier and Saylour in time of ſeruice.

MOſt mercifull God and gracious father, we humbly praiſe thy glorious name for all thy vnſpeakeable mercies, which of thy bountifull goodnes thou haſt hitherto vouchſafed to beſtow vpon vs thy poore and vnworthie ſeruants, as well on our ſoules as on our bodies: and namely, for that thou haſt not onely allotted vnto vs thus to be daylie ſuſtained by a lawfull vocation agreeable to thy bleſſed ordinance, but alſo doeſt mercifully preſerue vs in the ſame from all thoſe dangers which in thy iudgement thou mighteſt iuſtly lay vpon vs, and into which others of our brethren oftentimes haue fallen. O Lord we haue heard of, and partly ſeene and knowne of diuers whom thou haſt ſuffered to be ouerwhelmed with tempeſtuous winds in the gulfes of the outragious ſeas: others pinched with extreame famine and penurie: others taken captiues & led to moſt miſerable thraldome: others brought to their end by loathſome diſeaſes and ſundrie kindes of death. We acknowledge, O Lord, that our ſinnes are as huge as theirs, and our iniquities as grieuous. Thoſe *Galileans* whoſe blood *Pilate* ſpilt, and thoſe eighteene on whom the tower of *Silo* fell, were not greater ſinners then the reſt in Iſrael: and thoſe on whom in our time thou haſt ſhewed thy heauie iudgements, ſeeing that we haue followed them and ouertaken

them in their ſinnes, we had deſerued rather to haue been made examples vnto them then they vnto vs. But it is thy mercie, good Lord, thus to ſpare vs, & to giue vs a larger time of repentance. We confeſſe our ſelues, O bleſſed father, to be vnworthie the leaſt of all thy benefites, if we conſider our owne deſeruings: we haue ſo manifold waies tranſgreſſed thy moſt holy commandements by our vncleane thoughts, by our vngodly words, by our vnrighteous deedes, that wee are not onely become worthie to be depriued of all thy gracious benefites and bleſſings: but alſo we haue deſerued to haue all thy iudgements in full meaſure to be powred vpon vs, not onely in this world, but alſo in the world to come. But O Lord, we appeale to thy throne of mercie, beſeeching thee to looke vpon vs, not as we are in our ſelues polluted & ſtayned with ſinne and wickedneſſe: but to behold vs in the face and perſon and obedience of thy deare ſonne Ieſus Chriſt, accepting his death and paſſion as a full recompence for all our tranſgreſſions. Good Lord clothe vs with his righteouſnes, ingraft vs truely as liuely members of his bodie, and for his ſake continue all thy mercies and louing kindnes, which ſo many waies we haue taſted of from our tender youth vntil this preſent day. O Lord increaſe our faith daylie more and more: grant that we may be fully perſwaded of thine eternal election, that thou good Lord of thy infinite fauour & goodnes haſt elected and choſen vs to be ſaued before the foundation of the world was layd: giue vs that applying faith, whereby we may be aſſured that we are of the number of them for whom Chriſt dyed vpon the Croſſe: giue vs that iuſtifying faith, whereby thy ſpirit may ſpeake comfortably to our ſpirits, that all our ſinnes are forgiuen vnto vs: giue vs that ſanctifying faith, which may bring forth all good fruites of amendement of life and true repentance. O Lord pardon our huge & grieuous ſinnes which we haue heretofore cõmitted againſt thy diuine Maieſtie: let our former wickednes be no hinderance to thy mercie. Lord remember not the iniquities and offences of our youth, but according to thy mercie think

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vpon vs in thy great goodnes. Remember not how vnthankfull we haue been vnto thee for thy manifold preſeruations and benefites all the courſe of our life. Thou haſt been rich in mercie towards vs, but we haue been poore in thankfulnes to thee agayne. Lord pardon all our former vnthankfulnes, and make vs daylie more and more thankfull, not onely in word, but alſo in holines of life, that we neuer be found to be of the number of thoſe which confeſſe thee with their mouth, but denie thee with their workes. In all our affayres of our outward warfare, Lord grant vs grace eſpecially to be zelous in our inward combate agaynſt ſinne and wickedneſſe, that we may mortifie the roote of our carnall and corrupt affections, that we may haue the true ſtriſe of the ſpirit againſt the fleſh, wraſtling agaynſt all ſinnes, but eſpecially agaynſt thoſe whereunto we finde our ſelues moſt inclined. Ayd vs good Lord eſpecially in our ſpiritual battaile againſt the world, the fleſh and the diuell: put vpon vs the ſword-girdle of truth & the breaſtplate of righteouſnes. Arme vs with the ſhield of faith, wherby we may quẽch al the fierie darts of the wicked, and ſo deliuer to vs and guide in vs the ſword of thy ſpirit, that we may ouercome and triumph by the blood of the Lambe, and the word of his teſtament. And for as much as the euents of our eſtate and vocation are ſundrie and variable, O Lord we pray thee ſo gouerne vs with thy good grace, that in all our trauailes we may joyfully ſay, Thy will be done and not ours: that neither our proſperitie doe cauſe vs to forget thee, nor aduerſitie doe prouoke vs to murmur agaynſt thee, that with contented mindes we may caſt all our care on thee: for thou careſt for vs, that in troubles we may aſſure our ſelues that thou doeſt not plague vs as a iudge, but correct vs as a father, and that in euery good ſucceſſe we may humbly acknowledge thee the author and giuer thereof, and neuer lift vp our ſelues to accompt it the worke of our owne hands. We that thus goe downe in ſhippes, and occupie our buſines in great waters, doe daylie ſee thy manifold workes and thy wonders in the deepe, how thou lifteſt vp the waues of the

sea, and hast made the Leuiathan to take his pastime in them, with innumerable beasts, as *Dauid* speaketh, both small and great. Lord graunt vs alwaies to make true vse of these thy creatures, that wee may learne thereby to acknowledge thy Maiestie, to reuerence thy power, to feare thy iudgements, and to trust in thy mercies. Thou hast promised that those which crie vnto thee in their trouble, thou wilt deliuer them from their distresse, and bring them to the hauen where they would be. Thou onely art he that commandeth both the windes and the seas: Lord so gouerne them both in these our attempts against the professed enemies of thy truth, as may be most for the glory of thy name, for the benefit of thy Church, for the good and welfare of our natiue soyle, and for the sauegard and honour of our most gracious Soueraigne. Blesse our labours, prosper our voyage, let thy enemies so fall before vs, as that thou maist haue all the praise, and we all the comfort. Teach our hands to warre and our fingers to fight: couer our head in the day of battaile: giue vs thy holy angels to assist vs: grant vs to be true and faithfull amongst our selues, obedient to those whom thou hast placed ouer vs, & couragious against thy enemies: hold thy holy hand ouer vs, sanctifie our affections, that we may not so much seeke our selues, as endeuour to doe that seruice which may be most agreeable to thy holy will, and most for the prosperous estate of our Prince and Countrey, whom we beseech thee, O Lord, to blesse and protect now and euer. We know, O Lord, that the obtaining of victorie doth not consist in number of men; it is all one with thee to saue with many, or with no power: in the defence of thy trueth we goe against the open vpholders and sworne vassals of Antichrist, good Lord let not thy aduersaries preuaile against vs, let not the wicked say, where is now their God? Strike a terror into the enemies: let the shield depart from them: confound that proud and haughtie power of that *Haman*, that doth so insolently oppose it selfe against the Gospel of Iesus Christ. Goe before our armie, good Lord, and be our buckler and shield to defend vs from all daungers

Psal. 107. 30.

both of bodie and ſoule. Lord remember thy wonted mercies and louing kindnes which haue been euer of old, and for thy Churches ſake, euen for that remnant which thou haſt amongſt vs, let it be thy mercifull pleaſure to bleſſe our endeuours: grant vs to repoſe our truſt and confidence ſtedfaſtly vpon the experience of thy power and goodneſſe: giue vs ſuch aſſurance of faith, and ſuch continuance in true mortification, that we being thy children, and our lamps of repentance alwaies burning, death may neuer be ſodaine vnto vs: and when it ſhall be thy good will to take vs out of this vale of miſerie, be it in or out of thoſe battailes which to our profeſſion doe appertaine, we beſeech thee, O Lord, that our ſoules may ſo fight a good fight, and finiſh their courſe with ioy, that they may be partakers of the crowne of euerlaſting triumph in the world to come. Theſe and all other graces needful for vs, and for thy whole Church and euery part and member of the ſame, we craue at thy hand in the mediation of thy ſonne Ieſus Chriſt our onely Sauiour, in that prayer which he hath taught vs in his holy Goſpell. *Our Father, &c.*

FINIS.